

# The Philanthropist.

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**THE PHILANTHROPIST,**  
PUBLISHED BY THE EXECUTIVE COMMITTEE OF  
THE OHIO STATE ANTI-SLAVERY SOCIETY.  
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MARTIN VAN BUREN.

If we know our own heart, we desire to hold the scales even between the rival parties and candidates. We believe the Whigs would despise us if they could use us as tools, and the democratic party, (so called,) have not the presumption to attempt it.

Then why do you say so much about Gen. Harrison?" shout a hundred voices.

Because, gentlemen, your squirming and writhing, your writhing and扭ing, prove there is a fearful necessity for it. But lest any abolitionists, who have formerly voted with the friends of Van Buren, should be inclined, by whig arguments and example, to vote with their party now, we publish the following extract from the Anti-slavery Almanac for 1840. We have a word of advice for our whig readers, or rather for those who were whigs, for we hardly believe our readers will longer consent to bear party names. It is this. Just take this article and read it to your neighbor who seems inclined to be so recreant as to vote for Van Buren. Exposit with him as you would with a brother about to do some very unworthy act. Entreat him with tears to remember the slave. Then go and vote for Harrison—if you can.

[Emancipator.]

ELECTION OF PRESIDENT.

FREEMEN: In November of this year, you must say who shall be President of the United States from March 4, 1841, to March 3, 1845. Will you speak out for Liberty? Weigh well the claims of the different candidates. Take Freedom's touch-stone and try them with it.

J. Martin Van Buren. Before his election in 1836, he declared to you, "I prefer that all the people of the United States should understand that I must go into the presidential chair the INFLEXIBLE and uncompromising opponent of any attempt on the part of Congress to abolish slavery in the District of Columbia, against [what?] the will of the people of the United States? No; the will of the people of the District even? No; but] the wishes of the slaveholding states! and also with a determination equally decided to RESIST the slightest interference with the subject in the states where it exists." Let this language be judged of in the light of his previous acts, especially of his casting vote, June 2, 1836, in favor of the bill, prohibiting post-masters from delivering "any pamphlet, newspaper, handbill, or other printed paper touching the subject of slavery, in any state in which their circulation is prohibited by law."

"The object of that bill," to use the language of Judge Jay, "was, by means of federal legislation, to bind the slave-states, a rampart to build around right and truth: It is against the assaults of its wickedness, surdity was equalled only by base in Congress, a report from a committee, a message from the President, a letter from the West Indies, touching the subject of slavery, could be legally delivered from a southern post office; and thousands of post-masters were to be employed in opening envelopes, and poring over their contents to catch a reference to the 'Domestic Institution.' By this bill, the Federal government virtually surrendered to the states, the freedom of the press, and nullified the guarantee of this inestimable privilege, given by our fathers in the Constitution to every citizen. This bill moreover, prepared the way for the destruction of civil and religious liberty. If every paper touching the subject of slavery might be suppressed, then the same fate might just as constitutionally be awarded to every paper touching the conduct of the administration, or the doctrine of the Trinity. It established a censorship of the press on the subject, which might afterwards be extended to others."

Martin Van Buren's casting vote would have made this bill a law, but for the votes of seven southern senators afterwards given against it.—But in paying for his sixty-one southern electoral votes, our 'democratic' president truckled still more to slavery, in threatening to veto any bill which a majority of both Houses of Congress might pass, to prohibit the unlimited robbery of "the working classes" at the seat of government.

M. Van Buren's principles are well understood at the South. The Alabama Legislature recently "Resolved, that the present administration of the general government by proposing the interests of the South, and guarding our institutions, has won our admiration and secured our support." Says the Richmond Enquirer, (in 1838,) "Abandon him, and where can we get a man from the North, whose views are more congenial with the rights of the South?" N. B. His declaration quoted above, and his casting vote for the post-office gag-law, displayed in full-faced type, headed the editorial columns of southern partisan papers, just before the presidential election in 1836. The Southern Buffalo Commercial Advertiser.

The whig papers are laboring to identify the movement with Van Burenism, declaring that Gerrit Smith, the anti-slavery candidate for Governor, is a locofoco, that he was the Van Buren candidate for the U. S. Senate last winter, and that the plan of independent anti-slavery nominations is a joint plot of leading abolitionists and administration men, to defeat the whig ticket. This, in substance, is the statement of the Albany Argus, on the other hand, denies all this, insists that the abolition State convention was composed almost entirely of whigs, that Gerrit Smith is a whig, in a word, that federalism (i. e. whiggery) and abolitionism are identical, &c.

Thus do both parties vie with each other in repelling as a slander, the implication that they themselves have any connection with abolitionists and the cause of human rights, and in casting the opprobrium upon their opponents! How

KEEP YOUR POWDER DRY.

It was a very prudent direction which a certain general gave his soldiers to keep their "powder dry." The same caution is equally necessary for abolitionists. They are in great danger, in an unguarded hour, of totally destroying the power of their own weapons. Immediate

CINCINNATI, TUESDAY, SEPTEMBER 22, 1840.

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emancipation has been our doctrine, and before it all opposition has been made to yield, and gradualism been driven from the field. Now upon further examination we have found an enormous amount of slavery under the power of northern ballots; and if we seek to place men in office that control it, who declare it shall not be touched, what becomes of our immediate? It is gone, and our principles, if we have a face to proclaim them, will be powerless. Then keep your powder dry.'

Again, we have required of ministers that they boldly assert this principle as the duty of the master and the right of the slave. You required of them that they should demand the immediate removal of every tributary to slavery as a sin against God. But if you reserve the right to vote for it, what more can you say in this matter? Nothing. We have claimed too, and have exercised the right of petition until we have been turned out of Congress and their doors bolted after us, and the right itself destroyed lest we should dare again exercise it for the slave. Now if we vote, while things are in this condition, for a president who declares to our face that we had no business or constitutional right to petition, or even talk or write on the subject, and that he will exert all his influence and power against us, can we conceive of a more contemptible or powerless position than the one we shall occupy? Who could have believed last winter when our petitions were spurned, when the invaluable right was buried, and every mind was stung with indignation, that within one year abolitionists would become zealous for the elevation of such men? How could Gen. Garrison, faithful to his oath, have done differently from what Albert Smith did on the subject of petitions?—and surely Van Buren would not. We say again, "Keep your powder dry."

We have demanded of the south that they immediately abolish their slavery, and have given their objections no place; but if the north will not abolish her slavery, that of which she has the entire control, what will our preaching effect? We wish to extend thorough anti-slavery principles in the community at home; but how shall we be received after electioining for these men? We write thus that our friends may see their danger and shun it before it is too late. Enter him with tears to remember the slave. Then go and vote for Harrison—if you can.

[Emancipator.]

It has been the custom for the political parties to come out with an "Eloquent record" of the sayings and doings of their candidates.—We propose to do the same, impartially, with regard to all the several candidates for the Presidency now before the public, taking them all in their turn. For certain reasons, we begin this with the following:

HARRISON RECORD.

For the particular benefit of Whig Abolitionists.

1791. "At the age of 18, I became a member of an abolition Society."—*Harrison's Address to his constituents, 1822.*

1802. Dec.—While Governor of Indiana, presided in a convention and signed a petition to Congress praying that the 6th section of the ordinance of 1787, prohibiting slavery N. W. of the Ohio river might be suspended.

1803. In conjunction with the two Judges of Indiana, made a territorial law, compelling negroes brought into the territory to fulfil the contracts which their masters had extorted from them in a slave State—in fact establishing slavery for life.

1805. Signed a law, authorizing slaveholders to bring slaves under 15 years old into the territory, and to hold them until the males were 55 and the females 32. And negroes over 14 might be held for life if an agreement to that effect could be extorted from them in presence of the County Clerk.—In every census of the U. States, these persons were counted as slaves. The law was set aside by the court, expressly on the ground that it established slavery.

1807. Signed a bill enacting that, "No negro, mulatto, or Indian shall at any time purchase any servant other than of their own complexion, and if any of the persons aforesaid shall, nevertheless, presume to purchase a white servant, the servant shall immediately become free, and no negro, or mulatto, or Indian, shall be a witness except in the pleas of the U. States, against negroes, mulattoes, or Indians, or in civil pleas, when negroes, mulattoes or Indians alone shall be parties."

1816. Was the candidate of the slavery party for President of the Convention that formed the State Constitution of Indiana. After being defeated there, and the new Constitution having irrevocably excluded slavery, he removed to Ohio, and was elected to Congress.

1818. As a member of Congress, he exerted his influence and gave his vote in favor of introducing slavery in Illinois, in violation of the ordinance of 1787.

1819. Feb. 16th.—Voted against a clause prohibiting the further introduction of slaves into Missouri.

"Same day.—Voted against a clause for the future emancipation at 25, of all slaves thereafter born in Missouri.

"Feb. 18th.—Voted against a clause prohibiting the further introduction of slaves into Arkansas.

"Same day.—Voted against a clause for the future emancipation of slaves born in Arkansas.

"Same day.—The last named clause having been adopted, 75 to 73, he voted to reconsider it.

"Feb. 19th.—Again voted against the future emancipation of slaves born in Arkansas.

"Same day.—Voted in the same way again on a further stage of the bill.

"Same day.—Voted against prohibiting the further introduction of slaves into Arkansas.

1820. As a member of the Ohio State Senate, he voted for resolutions instructing the Senators and Representatives in Congress to oppose the admission of Missouri while retaining the "great moral and political evil of slavery."

1822. A new election drawing on, he was again a candidate for Congress, and issued an address to his constituents, explaining his pro-slavery votes, and protesting that he was from his earliest youth an ardent friend of human liberty; in proof of which he alleges his early membership of an abolition society in Richmond, and his faithful discharge of the obligation then assumed. He lost his election, at the National Intelligencer says, "particularly on account of" his pro-slavery votes.

1823. July 4th.—In his oration at Cheviot, he declared that abolition "would lead to an indiscriminate slaughter of every age and sex," that it must be, "an incarnate devil who has imagined with approbation such a catastrophe," and "that the discussion on the subject of emancipation in the non-slaveholding States has no sanction in the principles of the Constitution."—*Richmond Daily Compiler.*

1825. At Vincennes, he made a speech at a public dinner, in which he argued at great length that the scheme of the abolitionist is "unconstitutional," because it is "impossible to believe that the constitution containing such provisions as it does in favor of slavery, should at the same time authorize" citizens of the free States "to assemble together and pass resolutions, and to adopt addresses, not only to encourage them to leave their masters, but to cut their throats before they do so."

"Sept. 26.—He wrote to Benjamin Har-

rison, his nephew, in Charles city, Va.—"My speech at Vincennes on that subject, was not delivered for the purpose of publishing what my opinions were; those being long since known, but to counteract the mischievous attempts of the emancipators."

1830. Addressed a company of planters in his native district of Virginia, exhibiting his views of abolition, which they "pronounced sound to the core."

"In reply to a letter of inquiry from citizens of Vermont, he promised to give them a full statement of his views on the right of petition, abolition, &c.,—which promise is still on record UNFULFILLED.

"Wrote to the Hon. J. M. Berrien, of Georgia, and denied the right of Congress to abolish slavery in the District of Columbia; because it would be breach of faith to Maryland and Virginia, depriving the people of the District of their property, and a violation of the principles that "what is a man's own is absolutely his own."

"Nov. 25th.—Wrote to Mr. Sloo, of N. Orleans, saying:—"I do not believe that Congress can abolish slavery in the District of Columbia, without the consent of Virginia and Maryland, and the people of the District."

1838 Oct. 7th.—Wrote to Benjamin Harrison of Va. in allusion to the Presidential election.—"It was proved that I had always been the warm and ardent supporter of the southern States in relation to the slave property. I was amongst the first to come out in a Vincennes speech against the abolitionists. These facts are all known, and not the least ground has been given to indicate any change of opinion on my part."

1839. The Legislature of Kentucky, having sent commissioners to Ohio to procure a law making it highly penal to aid or assist or refuse to arrest a fugitive from slavery, he gave these gentleman the strongest letters to his friends in the Legislature of Ohio, and was most urgent for a law to be passed to protect Kentucky against the abolitionists of his own State, and through his influence, and that of his friends, the claims of Kentucky were acceded to, and a law made to meet the case."—See speech of Gen. Combs at New Orleans.

1840. Jan.—Wrote to a member of Congress from South Carolina, re-affirming his Cheviot and Vincennes speeches, whereupon the Charleston Courier declared that—"He now stands *rectus in curia* with the South—he has nobly scorned all conciliation, and thrown off all reserve, and occupying a position by the side of Mr. Van Buren, on the platform of the Constitution; he is justly and honorably entitled, so far as the slave question is concerned, to compete with Mr. Van Buren, for the votes and favor of the South."

Jan.—Wrote to Mr. Evans, member of Congress from Maine, in which he pronounces the story, that he did every thing in his power to extend slavery into Indiana, "a foul slaver," and says, "it would be impossible for him to do any thing of the kind," for he had at 18 pledged himself to do every thing in his power to effect the emancipation of slaves," and "not only emancipated his own, but purchased others for the purpose of emancinating them."—See Hon. W. B. Calhoun's letter to Judge Morris, Feb. 4.

"Feb. 15th.—Wrote to Governor Owen, of North Carolina,—"You ask me whether I now am, or ever have been, a member of an Abolition Society."

"Answer decisively no."

"Feb. 29th.—His confidential Committee, in their letter to Oswego, say, their policy is:—"That the General make no further declaration of his principles FOR THE PUBLIC EYE, whilst occupying his present position."

"April 12th.—He said to Capt. Wm. Chambers and C. Van Buskirk, Esq., bearers of a letter from the Democratic committee of Kentucky, asking for his opinion on abolitionism, "that nothing could induce him to answer such interrogatories, coming from either friends or foes."

"April 17th.—Wrote to Dr. Henry, of Springfield, Illinois, a letter, strictly enjoined to be "confidential, and not on any account to be used or alluded in any publication."

"April 21st.—He said to Capt. Wm. Chambers and C. Van Buskirk, Esq., bearers of a letter from the Democratic committee of Kentucky, asking for his opinion on abolitionism, "that nothing could induce him to answer such interrogatories, coming from either friends or foes."

"June 1st.—In a letter to James Lyons, of Virginia, he says his friends "take it for granted that I could not suffer my Vincennes speech and others to be quoted by my friends to show my opinions on the subject of abolitionism, if I did not hold these opinions at this time." They have therefore treated with scorn and contempt, the charge of my being an abolitionist, and truly assert that I have done and suffered more to support Southern Rights than any person North of Mason and Dixon's line.

"And with regard to his early claim of membership of an 'Abolition Society,' he says:—"If I termed it an Abolition Society, a fact which I can still hardly believe, (for I have not yet been able to see the paper containing my address to the District in 1822,) it must have been from foresightlessness which might easily happen, after a lapse of 31 years." At any rate, the word Abolition was not understood to mean, in 1822, what it now means."

"June 9th.—His cousin Benjamin Harrison, of North Carolina,—"I believe it has been objected to General Harrison, that his hostility to the institution of slavery, first induced him to leave Virginia. This is a great mistake."

"June 10th.—At a gathering of the people in Columbus, he said,—"I have no Committee, fellow Citizens: confidential or other."

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risson, his nephew, in Charles city, Va.—"My speech at Vincennes on that subject, was not delivered for the purpose of publishing what my opinions were; those being long since known, but to counteract the mischievous attempts of the emancipators."

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## Poetry.

(During the recent sittings of the Anti-slavery convention, no earnest wish was expressed that the poets of America might consecrate their talents to the sacred cause of freedom. This idea was happily taken up by Dr. William Beattie, who speedily produced the following spirited address to the trans-atlantic bards. On occasion of the source given to the foreign delegates at the close of the convention, a copy of this address was read to the assembled delegates; and the chairman was instructed to "convey the most cordial thanks of the meeting to the author, Dr. Beattie, and respectfully to request the manuscript with a view to its publication." This resolution was conveyed to the author, whose kind compliance was not only immediately given, but conveyed in terms, evincing an ardent and devoted attachment to the cause of the immediate and universal abolition of slavery and the slave-trade. The address will we trust, awaken the sympathies and command the energies of those American poets to whom the gifted writer makes his emphatic appeal.]

### To the Poets of America.

Bards of Freedom's boasted land!  
Brothers!—foremost of the free!  
Ye, who with impulsion'd hand  
Sweep the chords of Liberty—  
Ye, to whom the boon is given  
To win the ear and melt the heart!  
Awake! and, waking earth and heaven,  
Perform the minister's nobiest part.

Why stand ye mute? when on the ear  
A thunder peal from sea to sea—  
A peal earth's darkest haunts shall hear—  
Proclaims, The slave shall now be free!  
Long has the bitter cup!  
Long borne the scourge, and dragg'd the chain!  
But now the strength of Europe's up—  
A strength that ne'er shall sleep again!

Tow GARRISON has fann'd the flame!  
CHILD, CHAPMAN, Pierrepont, catch the fire!  
And, roused at Freedom's hallow'd name,  
Hark! BRYANT—WHITTIER—strike the lyre!  
While here hearts, voices, trumpet-tongued—  
MONTGOMERY—COWPER—CAMPBELL—MOORE—  
To Freedom's glorious cause respond,  
In sounds that thrill through every ear!

Their voice has conjured up a power  
No foes daunt, no force arrest;  
That gathers strength with every hour,  
And strikes a chord in every breast:  
A power that soon on Afric's sand,  
On Cuba's shore, on ocean's flood,  
Shall crush the oppressor's iron hand,  
And blast the traffickers in blood.

O! where should Freedom's hope abide,  
Save in the bosoms of the free?  
Where should the wretched negro hide,  
Save in the shade of Freedom's tree?  
And where should minstrel wake the strain  
That cheers Columbia's forests wild?  
O! not where captives clank their chain;  
For FOX is FREEDOM's child!

The minstrel cannot, must not sing,  
Where fetter'd slaves in bondage pine;  
Man has no voice, the muse no wing,  
Save in the light of Freedom's shrine.  
O! by those songs your children sing—  
The lays that soothe your winter fires—  
The hopes, the hearts to which you cling—  
The sacred ashes of yo' sire's!

By all the joys that crown the tree—  
Love—Honor—Fame—the hope of Heaven!  
Wake in your might! that earth may see  
Gon's gifts have not been vainly given.

Bards of Freedom's favored strand!  
Strike at your loftiest key!  
Peal the watch-word through the land!  
Shout! till every slave is free!  
Long has he drained the bitter cup;  
Long borne the lash, and clanked the chain :  
But now the strength of Europe's up—  
A strength that ne'er shall sleep again!

W. B.  
Park-square, June 24.

### MISCELLANEOUS.

[From the Cincinnati Observer.]  
German Free Schools of Cincinnati.

The facts respecting the establishment and present condition of these schools are of deep interest and full of hope to the philanthropist and the patriot. The first systematic effort made for the instruction of the numerous German children of our city in the English language, was the establishment of a Sunday-school above the Canal, in the summer of 1833, by some students of Lane Seminary. Out of this grew the Immigrant's Friend Society, which brought the subject before the College of Teachers by a report and an interesting discussion in the autumn of 1834. This Society, with very limited means and great effort, and denial, maintained a flourishing school for several years. In my Report to the Legislature of Ohio in 1837, the subject is thus noticed.

"There is one class of our population for whom some special provision seems necessary. The children of foreign immigrants are very numerous, and give a good example of the advantages of our common English schools, their imperfect acquaintance with the language being an insuperable bar to their entering on the course of study. It is necessary, therefore, that there be some preparatory schools, in which instruction shall be communicated both in English and their native tongue. A school of this kind has been established in Cincinnati by benevolent individuals. It has been in operation about a year, and already nearly three hundred children have received its advantages. Mr. Solomon, the head teacher, was educated for his profession in one of the best institutions of Prussia, and in this school he has demonstrated the excellencies of the system. The instructions are all given both in German and English, and this use of two languages does not at all interrupt the progress of the children in their respective studies. I cannot but recommend this philanthropic institution to the friends and patronage of the Legislature. In neighborhoods where there is a mixed population, it is desirable, if possible, to employ teachers who understand both languages, and that the exercises of the school be conducted in both."

The subject was brought frequently before the Legislature afterwards, and before the City Council, and there were various discussions, reports, and conferences, but the difficulties were not all cleared away and efficient action commenced till last winter, when the Legislature authorised the establishment of schools in Cincinnati for the purposes and on the principles above indicated. The City Council referred the matter to the Trustees and Visitors of the Common Schools, who made an excellent Report; and immediately proceeded to the organization of the schools on sound and liberal principles, and they are now in successful operation.

It was to be expected that there would be some opposition. Honest prejudices in some, and a desire to keep

the people in ignorance on the part of others, have excited hostility to these schools, but there is too much intelligence in the great body of the German population among us, many of whom have enjoyed the best of common school instruction in their own country, to allow this opposition to be successful. The following just and manly sentiments on the subject I translate from a recent number of the *Volksblatt*, the leading German newspaper in the city:

"The German children receive the same instruction in these schools that the other children receive in the common schools of the State, excepting that the Germans learn two languages, the German and English." This is of the utmost importance. The German children are by this means qualified, when they become citizens, to hold a respectable rank, and to compete with their English fellow-citizens in all business affairs, without being exposed to the disadvantages which always come upon the uneducated. Schools in which German only is taught, can never be adequate to the wants of our population in this country. English is the language of the country and of business, and those parents are guilty of unpardonable dereliction of duty to their children, who allow them to grow up without a thorough English education.

"By the education of our children on one general system, harmony and union of feeling and sentiment are produced. One common interest animates all; one common country, qualifying all its citizens by a like education for the enjoyment of equal rights, inspires affection and awakens an interest for the general good which will be a breakwater against all the storms that threaten the republic. Education on a variety of systems would produce variety in the results. Educate the German children differently from the English, educate them in German Catholic, German Lutheran, or German Reformed schools; and they grow up disunited, alienated from each other with separate interests, and with a spirit threatening consequences which cannot be too sedulously guarded against. We have come to this country, not to live by our own laws, or to pursue our separate interests, but to be united and live together with our English fellow citizens, and to obey the laws of the land. Since, therefore, there is a law which provides for the education of children on a common system in free schools, it is our duty willingly and heartily to comply with this law; and it is sedition and rebellion to preach against such a law and excite one's fellow citizens to refuse obedience to it.

"Religious intolerance and bigotry have done great mischief in the world. Millions have been murdered and streams of blood have flown, a sacrifice to superstitious passion. We look with abhorrence on the states of Europe which establish intolerance by law, and make a particular form of Christianity the religion of the state; and we point with pride and triumph to the Constitution of this free nation, which gives freedom to all religions and makes no distinction on account of creeds.

"The organization of the free schools is wisely directed on this point. Children of all creeds, Catholics, Lutherans, Reformed, etc., there meet, and learn to tolerate and love each other; forbearance and confidence are the effect of this familiarity, affections are awakened which ripen in later years to fast friendships. The institution of free schools, therefore, merits the most hearty approbation of all well disposed citizens; they are the best means of obliterating religious prejudices, of banishing a narrow minded bigotry, and restoring and perpetuating harmony and fellow feeling among the great body of the citizens. Free schools have existed in this country for years, and it has never occurred to the Americans, though of the most diverse creeds, that they are dangerous or hostile to religion. What satisfies the Americans in this respect we can be satisfied with, and Germans, who from religious fanaticism or any other cause oppose these excellent institutions, are well nigh guilty of rebellion against the republic, and are much more deserving than those who aim at nothing and desire nothing but the enlightening of their fellow citizens and their children, and to promote peace and unity of feeling in the community.

"Not only will these free schools produce a spirit of union and harmony among the Germans, but they will remove the obstacles which have hitherto prevented a more intimate connection with our English fellow-citizens, and they will educate our children to become fit and useful American citizens.

"How any one, under these circumstances, can come forward among the Germans as the enemy of the German-English free schools, it is difficult for us to conceive. Mere appearances only, aggravated by unworthy motives, can give color to such opposition. The sound sense of the Germans will enable them to distinguish between right and wrong, between truth and falsehood, and we are confident that the present attempts to undermine the German-English free schools, will signify fail, and redound to the shame of those who make and abet those attempts."

Thus far the *Volksblatt*, a political paper devoted to the present national administration, and which has a larger circulation among the Germans than any other. The hostility to these schools comes principally from some of the Catholic priesthood, though I understand Bishop Purcell expresses himself in their favor, and Mr. Henne makes no open opposition. One of the priests recently made a most violent attack upon them in a sermon preached in the German Catholic church. Several of his hearers, staunch Catholics, immediately published, in the Christian Apologist, an excellent German religious paper in the city, a communication on the subject, signed, "Many Catholics," of which the following is a free translation.

"THE GERMAN FREE SCHOOLS AND MR. HUMER.—We have always been a good German-English free schools, because we uphold our mother tongue in America, and cannot conceive why we should pay a school tax, and get no benefit from it. Moreover we love liberty, and are convinced that an intelligent man will value and strive to maintain it; and since it is only by instruction that a man becomes intelligent, we regard good schools as indispensable to a republic. We Germans have many years been laboring for this, and now the right is granted us to establish such schools in Cincinnati, and every honest German without exception ought to be and is glad of it. But last Sunday we went to church and heard Mr. Huber, one of our preachers, say: 'We should all go to hell, and our children too, if we sent them to the free schools; and that he would rather see our children with the devil than in the free school.' This excited our indignation, and many others in the congregation, who think we are doing the free schools, felt the same. Such words are not fit for a church; they are blasphemous, and we cannot consider Mr. H. worthy to be a preacher, least of all can we think that he means well to the Germans of America; may, he is a bad man, and would destroy that union among the Germans which we consider so necessary to the accomplishment of anything useful."

"In respect to the free schools, we Germans of all denominations must be united, or the whole will come to nothing, and this ought not, cannot be. Religion is not affected by these schools; neither the Catholic faith nor the Lutheran, nor that of any other denomination is taught; the sound principles of morality, which are the same in all sects, we wish to have taught. All sects say, Love thy neighbor, Be merciful like the good Samaritan. Forgive injuries, Do not to others what you would not wish them to do to you; and every pious man, whether Catholic or Protestant, or of whatever sect, would teach alike in this respect, there could be no difference.

"Mr. Huber need not think that we blindly believe whatever he and his colleagues say from the pulpit; the times have gone by in which men blindly believed whatever the priest might be pleased to say. Mr. H. was born a few centuries too late. Our times are not suited to him and those like him, who are so ready to send people to hell just when and how they please. Mr. Huber may take care that he does not in his own feelings go to hell himself—he has no authority to send us either to hell or heaven; and if he says he has, nobody will believe him but the silliest of fools.

"Most of us have forsaken our dear fatherland and the sweet homes of our youth for the purpose of gaining civil and religious freedom—and we shall not allow Huber and Co. to forge spiritual fetters for us here."

"In short, we shall send our children to the free school, whether Heeman, the teacher be a Catholic or Protestant. We shall send our children to the free school, if the teacher be only an educated man who understands his business. It is the duty of every German in the city to do so, the welfare of all the Germans depends upon it. Huber from his pulpit may send us to heaven or to hell, just as he pleases, it is all the same to us. We live in a free country; and we shall allow no person to rule over us; but shall do just what we consider right and necessary."

Many Catholics.

The sermon above referred to was preached the last Sunday in August. The next Sunday, as I have been told, Mr. Huber, while catechising the children, ordered those who attend the free school to stand up and separate themselves from the rest, when he pronounced upon them the most unsparing anathemas. Will the intelligent German Catholic of Cincinnati submit to this species of ecclesiastical tyranny? The above spirited declaration of independence, and the noble stand taken by Mr. Molitor, editor of the *Volksblatt*, are a sufficient guarantee that they will not.

I cannot conclude without remarking how nobly this magnanimous conduct of the German Catholic of Cincinnati contrasts with the mean spirited, selfish bigotry of certain Catholics in New York, who are striving to destroy the common school system there, or pervert its funds to their own sectarian purposes.

C. E. STOWE.

Walnut Hills, Sept. 19, 1840.

From the Pennsylvania Freeman.

Daniel O'Connell.

A London correspondent of the New York American gives the glowing description copied below, of this truly mighty man, of whom it is not perhaps too much to say that, in intellectual greatness, he is equalled by very few and surpassed by no man now living. Nor indeed do we know the name of a living man, which we are sure can rank higher than his on the list of mortal greatness. True, his character has often been virulently assailed, and it is equally true that we cannot deny positively the justice of the assaults. But still other and weightier evidence than we have yet seen is brought before us. But Judge Betts decided, that she was illegally captured, and stated, that "there is nothing in the statutes of the U. S. to reach the case of an American vessel built and fitted out for the slave-trade, but actually sold to a foreigner and employed by him." The *Catharine* had been sold before she was captured, although still under the American flag, and not yet actually delivered to the purchaser. We are inclined to believe, that the decision of Judge Betts is technically correct, and that the act of Congress may be successfully evaded by the contrivance described in the opinion. Instead, therefore, of finding fault with his decision, let the friends of liberty apply to Congress for an additional statute, making it felony for American citizens to transport to Africa articles intended for the slave-trade, or to charter vessels for such purpose; the *quo animo* to be left to a jury. Whether such an act can be obtained is somewhat doubtful, as many verily believe the Government have no desire to stop the trade. It will be well, however, to test them.

The Rev. George Stors, formerly an able anti-slavery lecturer, and for many years an eloquent preacher in the Methodist Episcopal church, has retired from that connection, and published his reasons therefor.

his eloquence, is heightened by the resistless conviction that it is all unpremeditated. Mr. O'Connell's gesticulation is *sui generis*. Far from being awkward, it is equally removed from gracefulness, and could hardly be more forcible. Its fault is its redundancy. As his thoughts are versatile so are his gestures. He throws himself into a countless variety of attitudes. Now he stands bolt upright like a grenadier—anon, he assumes the post and bearing of a pugilist, extending his right hand with the fist clenched—then he folds his arms across his breast with great dignity—again they are relaxed, and he leans slightly forward, uttering some sweet sentiment, while a smile of winning cheap, continued the prudent Mr. Courtland, chuckling with delight.

"Why, how in the world did it go off so low?"

"I managed that. It aint every one that understands how to do these things."

"But how did you manage it, dear? I should like to know."

"Why, you see, there were a great many other things there, and among the rest some dirty carpets. Before the sale, I pulled over these carpets and threw them upon the sofa; a good deal of dust fell from them, and made the sofa look fifty per cent. worse than it really was. When the sale commenced there happened to be but few persons there; and I asked the auctioneer to sell the sofa first, as I wanted to go, and would bid for it if it were sold then. Few persons bid freely at the opening of a sale."

"What's his bid for this splendid sofa?" he began.

"I'll give you fifteen dollars for it," said I;

"it's not worth more than that, for it's dreadfully abused."

"Fifteen dollars fifteen dollars! only fifteen dollars for this beautiful sofa!" he went on; and a man next to me bid seventeen dollars. I let the auctioneer cry the last bid for a few minutes, until I saw he was likely to knock it down.

"Twenty dollars!" said I, "and that's as much I'll go for it."

"The other bidder was deceived by this as to the real value of the sofa, for it did look dreadfully disfigured by the dust and dirt, and subsequently the sofa was knocked off to me."

"That was admirably done, indeed!" said Mrs. Courtland, with a faint smile of satisfaction.

"At having obtained the sofa."

"This scene occurred at the residence of a merchant in this city, who was beginning to count his fifty thousands. Let us look at the other side of the picture!

On the day previous to this sale, a widow lady, with one daughter, a beautiful and interesting girl about seventeen, were seated on a sofa in a neatly furnished parlor in Hudson street. The mother held in her hand a small piece of paper, on which her eyes were intently fixed; but it could readily be perceived that she saw not the characters that were written upon it.

"What is to be done, ma?" at length asked the daughter.

"Indeed, my child, I cannot tell. The bill is due, and we have been due you for several days. I have not got five dollars, and your bill will not be paid for two weeks, and then it will not be paid to me."

"Can't we sell something more, ma?" suggested the daughter.

"We have sold all our jewelry, and I'm sure I don't know what we can dispose of, unless it be something that we really want."

"What do you say to selling the sofa, ma?"

"Well, I don't know. But perhaps, we seem right to part with it."

"It will readily bring fifty dollars, I suppose."

"Certainly. It is of the best wood a-

dolmanship, and cost one hundred and forty dollars."

"Father bought it a short time before he died, and that is less than two years past, you know."

"I should think it would bring nearly a hundred dollars" said Florence, who knew nothing of auction sacrifices; "and that would give us enough besides paying the quarter's rent, to keep us comfortably until some of my bills come due."

That afternoon the sofa was sent, and on the next afternoon Florence went to the auctioneer's to receive the money for it.

"Have you sold that sofa yet, sir?" asked the timid girl, in a low, hesitating voice.

"What sofa, miss?" asked the clerk, looking steadily in her face, with a bold stare.

"The sofa sent by Mrs. ——, sir."

"When was it to have been sold?"

"Yesterday, sir."

"Oh, we haven't got the bill made out yet. You can call day after tomorrow, and we'll settle it for you."

"Can't you settle it to-day, sir? We want the money particularly."

Without replying to the timid girl's request, the clerk commenced throwing over the leaves of a large account-book, and in a few minutes had taken off the bill of the sofa.

"Here it is—eighteen dollars and sixty cents. See if it's right, and then sign this receipt."

"Aint you mistaken sir? It was a beautiful sofa, and cost me one hundred and forty dollars."

"That's all it brought, miss, I assure you. Furniture sells very badly now."

Florence rolled up the bills that were given her, and returned home with a heavy heart.

"It only brought eighteen dollars and sixty cents, ma," she said, throwing the notes into her mother's lap, and bursting into tears.

"Heaven only knows, then, what we